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551 chronologically because of things that happen or because an alteration in appearance gives rise to such a change, which supplant the former one.

857 Games. On general lines, the play /lúdicas/ activities in which children take part are in direct relation to the division of labor by sex. Thus, it is strictly forbidden for them to amuse themselves in games which in real life do not correspond to their sex. Boys, for instance, are not allowed to play with dolls or to cook, and girls must not practice archery. The father will openly oppose and invoke all his authority in the small family, to keep his sons, even in play, from doing girl's work. This sense of the division of work which controls their games causes the child, alone or backed up by the influence of his father and of his maternal uncles, to refuse to do anything which does not correspond to the activities of his sex, as it is believed that games or pastimes different from those traditionally established for each sex create a liking for, or a tendency toward, the work of the opposite sex. The Guajiro wants his men to have all the accepted masculine attributes, and his women to be wholly feminine. One of the ways of violating this ideal is shown by intervening in activities of the other sex, either in play when children or in work when adult. Thus, the father will say to the little girl, "You are not to practice archery. Are you a tomboy that you should do such a thing?" And the woman who works on hammocks for animals they also consider very mannish and lowered in her standing as a woman.

Children -- both male and female -- in La Guajira take part in two kinds of play lúdicas: games properly so called and pastimes /pa/ which serve as an apprenticeship and training for their work as adults.

554 Among the first and as a pursuit for boys, one may include games with ropes which, although they do develop manual quickness and ability, are not played for this purpose. These games are practiced either alone or in a group. In the former case, the object is to gain command of the technique and to learn to

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543 With respect to the training of girls, the mother and the maternal relatives play an overwhelming part. When the family lives an isolated life, the influence of the maternal relatives diminishes, as we previously had occasion to see, but as the girl approaches puberty, she may be sent to the home of her grandmother or maternal aunts with whom she will live and whose influence will surround her at this period. We should moreover consider the occupations of a girl as she passes through different phases. When she is very young, in the poorer Guajiro home, she is counted on as a helpmate to assist and replace the mother in her domestic duties so that with her and the other adult women of the family she learns to take her part in household activities: care of the children, drawing water and fetching firewood, cooking food, keeping up the fire, cleaning house, washing clothes, etc.

543 Later comes the time for her to help in the agricultural work. As emigration has reduced the population of La Guajira in the past few years, women have found themselves obliged to carry out work traditionally done by men. Thus there is a need to employ all hands available, and the girls of prepubertal age must contribute their help in the work. Although clearing away trees and underbrush and plowing are men's work, these are now being done by women in addition to the traditional jobs usually expected of them, such as sowing and harvesting, in which latter activity they are more effective than the men. The girls are trained in all these operations alongside the older women until they become completely expert.

543 Another angle of feminine economic life is weaving. Only when she is at the prepubertal age, do the mother and her female uterine relatives take charge of training the girl, as they consider that at this age her babyhood is over and it is necessary that she should give up the freedom she has so far enjoyed in order to take an interest in weaving. If there is an aunt skilled /at weaving/ at home, she will teach the girl; if not, she goes to the home of some kinwomen and stays with

/42 cont./

868 them for long spells, working at her apprenticeship in the art,
883 which she must perfect and complete during the time of seclusion
at her initiation, very likely under the vigilant care of the same
women. /43/

867 Also, from her elder maternal kinswomen the girl acquires
all the cultural legacy of the group as well as the particular
traditions of her extended family. She experiences and partici-
pates in the daily cult of the dead, and at times when an ex-
humation or wake takes place she attends, accompanying the
women of her family, so becoming initiated into all the cere-
monies and prescriptions. She also goes with them when she is
approaching the threshold of puberty to be company for them
on their visits in order to learn comportment in social life; she
also learns the norms of hospitality when visitors come to her
home, and she has to assist her kin in fulfilling them adequate-
ly. Slowly, by indirect participation, she learns the use of love
cóntas /charms/ in the feminine struggle for predominance in
the polygamous household, and she comes to know of these
problems as she sees them being worked out in the lives of her
mother and her relatives. She also gets to know of the intergroup
struggles and their consequences; of migration; of magic in
all its intensity; of legal norms; things she learns by constant
repetition of cases which have occurred in the peninsula and
which she hears referred to by her relatives and friends, men
and women who frequent the house.

All this cultural life reaffirms and completes the special
training received during the seclusion which follows her first
menstruation, when she is committed to the care of her kins-
women, who will give her detailed private and personal tech-
niques and information and the specialties traditionally entrusted
to certain families, if she is a member of such, such as, for
example, the making of pottery, medicinal and magical knowl-
edge of herbs, preparation of charms of various sorts, etc.

857 Childhood occupations. The occupations of the child are
442 determined by its sex, just as in the matter of games, so that

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857 they are oriented toward and are practiced in terms of this
462 biological division. Let us analyze this separately:

● a) Boys: We saw when speaking of games how adult men are opposed to a mother's obliging a boy to carry out feminine jobs as they think that such work degrades him, means a loss of manly dignity, will cause him to become effeminate, and will militate against their making of him a brave man, the ideal of the Guajiro. The boy begins the activities corresponding to his sex at an early age, almost as soon as he can follow his father or favorite maternal uncle about in their daily pastoral work, especially the first-born, the father, as we have already noted, expresses his wish for the first-born to be a boy so that he can join him in his comings and goings.

857 So from the time he is very young, the boy rises at three
462 in the morning, goes in search of the livestock that sleep in
231 the corrals or fields /44/ near by, and drives them to water. During the day he keeps the herd together in the places where there is grass, not going too far away from the wells, watching them continually to prevent thefts, especially of the young calves by wild animals, or those entangled in brambles; during the long summer he learns the job of casimbero /"water controlled" -- Tr./, that is to say, to wait at the edge of the casimba (1) for the arrival of the animals who are in search of

1. An artificial well.

water, in order to give them enough, putting it in the troughs that surround the well. He learns to milk, a job that is generally given to the men, though in grand houses it is frequently done by the female bond servants and slaves. He also learns from the grownups to whose care he is entrusted how to handle newly born animals and sick ones, to lasso them, to master them in order to brand them; to mark goats by a cut in the ear; to break in horses; to recognize the good points of a saddle horse; to track an animal that is lost by the tracks it leaves,

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at. activity he should practice from an early age as he is obliged to find all animals that wander away; to make bows and arrows and stalk animals when hunting. On his own part, with his small friends he organizes hunts for machorros (2) and various

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2. Edible lizard.

kinds of birds and makes traps in the wells for pigeons. He helps catch the seasonal birds which arrive at harvest time, keeps watch during the night on traps set for deer, learns to slaughter the animals required for household consumption and to make the best use of them.

857 In agricultural work he helps in the task of clearing his
462 maternal uncle's land of trees, and later looks after his own
241 piece if he has such, clearing it and leaving it ready for the women to sow the seed; he also plants fruit trees and creepers and attends to weeding. Harvesting work is done by the women. In places where fishing is practiced, he takes part, when he is about ten years old, in related activities, such as opening to extract pearls. He also takes part in making farm tools, sacks, harnesses, hats, coconut-husk necklaces, etc., when his elders are employed in these activities.

857 To the boy falls the preparation of gourd vessels, basins,
462 cups, plates, etc., used for different domestic purposes. The
415 job of preparing the gourd dishes includes all the processes from picking the fruit when /45/ ripe, opening it and taking out the pith, and, when the rind is still tender, incising decorative
[531] designs on it with a metal knife or the sharp point of a bone or stone. These designs are usually of his own personal invention.

857 Lastly, he may be given odd jobs to do such as the deliver-
462 ing of a message, the fetching of some necessary article or other, accompanying someone sent from his home, etc., but fundamentally he devotes himself to his pasturing, the constant occupation of the Guajiro.

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857 A joint duty of children of both sexes is the care of their
482 younger brothers or sisters when circumstances require it, though
this is mainly performed by girls when there are any of the
right age.

[85] b) Girls. Little girls five years old are given small tasks,
such as carrying messages, going to the fields to take some
small item to the father or an uncle, drawing water in vessels
so that the elders may bring it on burros up to the house. At
six or seven they begin to do some cooking. From ten to twelve
years, that is to say at, the prepubertal age, they are initiated
into the different ways of weaving, and they can go alone from
one settlement to another. It is at this time that they occasional-
ly have sexual relations with their brothers or with their father.

857 Almost from the time she can look after herself -- toward
482 three or four years of age -- the girl assists her mother in all
252 her work, especially when she is the eldest and when she belongs
to a family with few economic resources. In the kitchen she
learns to prepare food such as mazamorra, bollos /rolls/, and
arepa /ground-corn griddlecakes/; to hull corn and grind it with
the traditional equipment, the pestle and mortar made of stone;
to light and keep the fire going; to handle the pots on it and
build new hearths; and, in time, to prepare the various kinds
of chicha and the customary soups for special occasions, to
make use of the different fruits, both wild and cultivated, and
to serve up various local dishes such as sancocho de chivo /goat-
meat stew/, the way of preparing meat etc., until, having
arrived at the moment of puberty, she is on the whole acquainted
with all the customary culinary procedures.

Other work they are taught to do quite young is fetching
water and firewood as well as a series of household chores such
as house cleaning, taking care of the younger children, and at
times feeding them and keeping them clean. They are sent to
the woods to bring in the burros that are used for carrying water
or fruit or serve for the women to ride on. /46/

857 They also start to lend a hand in the harvest and accompany
482 the women when they collect wild fruit such as olives,

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iguasayas, and trujillo pods, as well as in gathering divi-divi, which is sold in the port towns for export; their labor is used for portering (women's work): they carry on their backs or shoulders the collected fruit, the firewood, and the water when the family does not own the necessary animals.

When ten or over the girl, taught by her elder kinwomen, starts to handle the spindle and loom, work in which she perfects herself during the seclusion of her initiation.

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In general her occupations during childhood are affected by the economic and social position of her relatives, since a child of a well-to-do family will spend her childhood playing, without occupying herself with domestic chores except occasionally, since she is not considered as a small-sized adult as happens among poor families, but as a little girl, and she is treated as such. Certain light duties might be imposed but never a definite or clear-cut responsibility. She is expected to obey, mainly so that she recognize the authority of her elders, but when she enters the prepubertal age her mother and relatives start to take a more personal interest in her and to think it to be the opportune time to start training her in the duties pertaining to her position and her sex, teaching her all the household occupations that she will later improve on and become expert in during her seclusion, which will last longer the greater the wealth of the family.

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Food, sleep, dress, and ornaments. Even before weaning, when this is delayed beyond the first year, or at times before, the child starts being fed adult food. By that time he asks his mother for food and she gives it to him, when he is small, more generously than she can at a later date; but later on he himself looks for it and, in order to satisfy his hunger, frequently steals food from his mother that she has put away, and this obliges the mother to hide it. (Cf. Punishment, Chap. II.)

The apportioning of food in a Guajiro household is done by the mother, who serves each one his share, starting with the husband, afterward the children, she being the last to eat. If she has a preference for a child, she shows it at this time by

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728 give his co-operation on occasions like these, so that later, if he asks for his help, he also refuses.

There is one type of communal activity carried out by the women; it is that connected with the work of chewing which they contribute in the preparation of chicha of wild yucca or of corn used at all their festivals or on the eve of male communal work. On such occasions the women's assistance is requested, and they all gather, very pleased with the work they have to do, by virtue of which once finished they receive rum or chicha as recompense, and can eat large quantities of yucca and corn cakes on the fly while they are doing their job. The two types of communal work are substantially different. The first benefits all the community or at least a clan group, while the second affects only one individual and his immediate relatives. The participation of the individual and of the family in true community work acquires in some cases the character of an obligation inherent in the position of a member of a given clan group. In others his co-operation depends on the benefit he is likely to derive from it: the use of a cemetery, wells for water supply, etc.

In the second type, on the contrary, the individual participant derives no benefit from the work in itself, but from the reciprocal co-operation that the beneficiary on that occasion must give to each of those who have helped him. To refuse to participate is an infraction of a norm that may isolate the man from society. What is accomplished by the co-operative work of various groups acquires for this reason a communal character in its utilization. In the second case it is individual or family private property.

For the first, the Goajiro gives his aid in labor, the loan of tools, the maintenance of laborers, the handing over of part of the construction materials, etc. For the second, he gives nothing more than his labor and the use of his tools because the maintenance of the man is the direct concern of the party benefited.

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729 Domestic work. The division of activities by sex is one of the primary classification that can be made in La Guajira in

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relation to domestic work. We have to bear in mind that this traditional separation is strictly complied with, because anyone doing the customary work of the opposite sex loses personal value. And in order not to be seen as an object of ridicule to others, Guajiro men and women try to avoid carrying out any function identified with the opposite sex, even as a diversion, as in the case of children, who may not play games of make-believe other than those ascribed to their sex.

All work related to the care and nomadic pasturing of various classes of livestock is traditionally masculine work. Each Guajiro who owns livestock or who has them en cuido /lit., "in his care"/ (an exchange which means he has a herd from another Indian in order to pasture it in exchange for which he receives payment) gets up at daybreak with his nephews or sons and drives the livestock in search of pasture. During the day he guards them closely to prevent them from being stolen by men or harmed by carnivorous animals. At nightfall he waters the herd at the wells /casimbas or jagüeyes/ and then shuts them in the corrals of the house, after checking that all are there. Combined with these activities there are, for example, the treatment of sick animals, their branding, helping the shaman who treats by magic animals attacked by pests, breaking in the young colts for pack or saddle horses, making all necessary harness from saddles to reins and straps with their diverse variations and, finally, the slaughter of animals with the exception of domestic poultry.

Another traditional male activity is hunting. From childhood the Guajiro practice hunting small birds and animals, which is also a preparatory exercise for war, an employment which requires mastery in the use of firearms. Neither women nor children are allowed to participate in hunting expeditions.

Connected with the activity of hunting are fabrication of weapons, which comprises making bows and arrows, head guards, and various magic charms to make the hunt easy and productive; making and placing traps used to protect the sown fields from harmful animals or as a means of collecting edible animals.

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• 462 Fishing, an activity of relative unimportance in Guajiro economic life, is also done by the men. It is limited to obtaining certain edible species or to gathering oysters for the pearl trade, and, as in hunting, it is the men who manufacture the necessary equipment and implements.

[22] Agricultural work is divided between the two sexes. The man is responsible for the preparation of the land for sowing; cutting, clearing and burning, and the tasks of weeding and hilling. Although planting is women's work, certain vegetables have to be planted by men because according to their magic beliefs if these plants are sown by women they will never give a good crop either in quantity or quality; such plants are, for example, fruit trees and creeping plants such as the water melon, melon, calabashes, etc. It is also men's work to fence in their plots of land.

The migration of many males to Venezuela and to other regions bordering on the peninsula, due to the climatic conditions already mentioned, has made it permissible for the women to take part in agricultural tasks normally considered suitable only for men.

The Guajiro man is the one who builds the dwelling. He obtains the help he needs in the form of communal labor, and with this aid he transports the materials and builds his house without any aid from his wife.

462 In leisure moments or during the hottest hours of the day, while resting on hammocks, young Guajiro men apply themselves to carving rings, beads for necklaces or bracelets, and amulets or small figures to hang round the neck or wrist, which yield a small income; to make these he uses broom handles, small plastic combs, ram and goat horns, coconut shells and coral. During these moments or whenever the opportunity arises, he also makes two pieces for his sandals, using a small loom. This occupation has an economic end in the towns where such articles find a ready sale.

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42 The Guajiro boy has the job of carving the gourd vessels - used as domestic utensils, and it is also the men who make the hats and headpieces, or biara, which pure Indians still use as an adornment in their festivals.

As war is essentially a masculine occupation, men make the weapons used, arrows and poisons, even those of magic value.

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The heads of each family, and in their absence the sons in chronological order, or the nephews, sons of a sister, are those in charge of directing and ordering the daily work, especially when free or communal labor is not available and paid labor is used.

We may also consider as masculine occupations in La Guajira participation in community work and in mutual help such as making wells, dams, cemeteries, roads, etc.

The woman, on her part, has in her charge a multiplicity of activities, among which we can enumerate the following as the principal ones:

42 Weaving. This activity includes spinning, dyeing, and weaving the cloth itself. At the present time this occupation is 32 dyeing out, particularly spinning, because the ease of obtaining imported thread makes this laborious work almost unnecessary. With respect to the weaving itself, foreign-made cloth and the trade in Columbian cloth supply the natives, especially the women, with dresses of various colors and diverse quality, which has caused a decline in this feminine activity, at least with regard to the use of homemade material for apparel. But, on the other hand, the acquisition of new techniques and the improvement of autochthonous ones in the Capuchin mission school has brought about greater development in the weaving of hammocks and bags, which, going beyond domestic needs, bring a good price in the markets outside and even within the peninsula, and in this way constitutes an appreciable source of income for the women. In addition to this, certain items of clothing such as the Guajiro belt, traditionally worn by the men and woven at

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- horns, have not found a substitute and have to be made by the maternal relatives or by the wife.

Among the items that have survived we should include the blouses used by girls of prepubertal age.

The application of weaving by the women extends to the manufacture of some parts of the harness for horses, such as cinches, surcingles, saddle blankets, crop belts, etc., in the making of which they employ diverse techniques and both autochthonous methods and those introduced through acculturation.

While the manufacture of saddles, wrappings, and accessories of horses is done by the men, the women make the adornments for them and the headstalls of the halters and blinkers, with the complicated system of knots and tassels which indicate the standing and wealth of the rider. /229/

Finally, it is strictly the women's task to make all the textiles used in weaving, from the most elementary type of loom (made with two vertical sticks and used for making the classical Indian hammock /chinchuero/), to the most complicated, such as those used for weaving double-faced hammocks, and from the wooden bobbins to the vegetable colors and mordants used in dyeing the fabric or the thread.

Domestic work is also women's work, and it includes obtaining and preparing food and drink, and sewing, mending, and preserving it, as well as killing small mammals and domestic birds, and cleaning and muzzing the linnens and other stuff of cattle, sheep, and goats.

Within the Guajiro dwelling the woman maintains cleanliness and order, and she is also held responsible for making, repairing, and washing the articles of clothing of her husband, her children, and herself.

The care of minor children occupies much of the Guajiro woman's time (cf. Chap. II) as does their training, and it is exclusively the women's function to look after and instruct the girls during the traditional seclusion at puberty. Also, it is their responsibility to teach feminine tasks to their young female consanguineous relatives.

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The woman usually takes charge of the care of all sick persons in the home whether they are being administered treatment by the shaman or are just simple cases. She remains by their side and gives them all necessary attention.

The Goafiro woman should carry out two general functions in her home, functions that acquire more or less importance according to the standing she has. One of them is to see that all the chores and work of the home are adequately done; she must carry out these personally or be assisted in them by her daughters or other consanguineous female relatives with whom she lives, or be assisted by female servants, bond servants, or slaves. In the first case, the activities are distributed by mutual agreement; and in the second, she must take charge of the ordering, the overseeing, and the direction of all work and of the personnel who assist her.

The second of these functions is that of fully satisfying the traditional norms of courtesy and hospitality, actions that must be done by giving lodging and meals, etc., to every visitor who comes to the Goafiro home, because the visitor is a guest, because considerations of kinship or blood tie him to his hosts, and because of reciprocity for similar hospitality received previously, which for the sake of prestige, /323/ she must repay in equal or in greater measure. In all these tasks the woman can count on the aid of her consanguineous relatives and on the female staff she has under her order. Furthermore, every wife personally carries out for her husband or a male relative certain gestures of hospitality and care (when he is a head), which their culture requires from each of them and which are only customarily delegated but have an obligatory character within the conjugal life.

Normally, the man, head of the house, directs the family activities that must be accomplished each day in the different branches of work. He does this personally or with the aid of his relatives or staff. When the head of the house and his sons are absent from home, it is up to the wife to direct the activities that are usually in the hands of the husband, or to carry them out in the same way as the man would.

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462 We find that some of the feminine activities are carried out jointly with the man, as in agriculture in which the woman's part is to place the seed in a hole, which is made by the man with a sower's tool for this purpose (but not in the case of planting creeping plants and fruit trees); and to collect fruit when it is all ripe, or little by little as the fruit becomes ready. Besides [262] these regular activities, the women collect wild edible fruits [223] which constitute practically the only source of nourishment during the summer in some regions. They also collect some forest products that the whites buy from them, such as the divi-divi, which constitutes a source of money income.

[42] Transportation is an activity that traditionally has been done by the Guajiro woman. Before they raised pack animals, the women did such work themselves. Nowadays, it can be said that it is rare to find a home that does not have an animal, generally a burro, at their disposal, on which they can transport from place to place their small children and the provisions and utensils, etc., which they require. Nevertheless, we do still see some families who lack this means of transport and have to make use of feminine labor.

Ceramics also is an activity that is assigned to women. In the regions where raw materials are abundant and of good quality, the women of some families apply themselves to this craft, in which they reach quite a high standard of perfection; the technique is transmitted from generation to generation so that the craft becomes a traditional family occupation.

When the families of potters are forced to emigrate to urban centers, they carry there the raw material /231/ required for their work from its original source. With this they provide the family with domestic utensils and use the rest for barter with others.

The empirical knowledge of the magic and curative properties of plants is known, apart from the shaman, by some women who usually live in places where contact with whites is less frequent. They transmit such knowledge to their descendants, most frequently to the eldest daughter.

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462 The care of women at the time of childbirth has also been culturally assigned to women (Cf. Marriage). However, in certain cases the husband may be present at the birth to give secondary assistance, but only at the request of the expectant mother and the midwife.

When recently born infants develop illnesses of gastro-intestinal types, it is a custom in La Guafira to obtain the services of a woman, who attempts to deduce the magic cause of the illness from different characteristics of the /child's/ excrement.

Tattooing, generally used to mark the different clans, and other kinds of markings, in some cases initials or names, are carried out by Guafiro women.

462 Remunerative work. This form of work, a consequence of the process of acculturation, is developing, especially in urban zones and their environs; it has not, however, broken the traditional distribution of labor by sex but has become subordinate to it, so that the men work for wages in activities appropriate to their sex and women do the same.

472 Among the remunerative occupations in which the Guafiro man is employed we can point out the following.

463 a) Pearl fishing. In the zones in which oysters are very abundant such as in the ports of Cardén, Ahuyama, and Carrizal. The native either fishes on his own account and sells the pearls on the open market, or he works for a wage under orders given by a white or a mestizo who hires him as diver. He also participates in small shellfishing for cockles and other species in the northern coastal zone, although sporadically, with the idea of selling his catch on his own account, or as a paid assistant of the whites who are in this business for profit. /232/

b) As a day laborer. At some ports where the loading and unloading ships is of some importance, as happens in Puerto Isabella and in Rinchacha, it is the native, who, provided with a boat of his own or one belonging to a merchant, contracts to transport cargo from the ships to land and vice versa. He collaborates especially in the commercial moving of contraband which forms the base of the economic life of these ports.

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789 night and repeating this at sunrise, or shooting their arrows -
121 or a more modern procedure, their shotgun - toward the clouds
to make them discharge their moisture. In the first case, it
seems as if the drums endeavor to reproduce the sound of thunder
during the storms that are usually associated with rain. The
native believes that by creating one of the concomitant factors
he will bring about the whole desired condition, that is, the
production of the whole phenomenon; for him, thunder and rain
are two equal and inseparable things, so by obtaining one he
will automatically attain the other.

...

Men and women participate equally in sowing crops with
a division of labor which corresponds to the combined magico-
biological whole. The men have charge of preparing the soil
and making the holes for the seed; the women do the planting
and the covering up of the seed. They say that if the grain is
planted by the women, it will have a better chance of growing
and developing, and the harvest will be more abundant. The
woman is considered as a symbol of fecundity through accom-
plishing the generation of the child, and that hence she transmits
to the seed as the woman she plants it.

...

789 During eclipses of the sun or moon the natives cry dis-
121 comminately because they fear that these heavenly bodies will
not continue fulfilling their functions; in crying they implore
them not to abandon them nor leave the world plunged in dark-
ness. To oblige them to return to normal, the Indians shout
their rifles at them, and in the more remote areas of La Guajira
they organize a great noisy dancing, crying and shooting their
arrows at the sky, so that the new day will triumph.

...

When there is a great deal of lightning during the stormy
season, the old Guajiro who still retain a great fear of this natural

Major Stone tends to be one of the strongest contributors of Goshute culture despite the fact that, as we have shown throughout this study, it is gradually losing its importance in proportion to the lowering of the element's prestige in the opinion of the group. This is due to the already mentioned factors of proselytizing and assimilation on a thing scale, brought about by the influence of a continually increasing number of Christians elements in the peninsula, as well as by the consequences of the assimilation experienced by the members of the colony. However, it is major that still dominates many of the aspects of the native's daily life, not to say the greater part, and it is this that we are trying to emphasize and briefly explain in this chapter.

1. Summary. The Coonjo's life, as we saw in the Introduction is entirely dependent on the typically dominating climate, given the condition of the peninsula where this community lives, relying as they do on the natural fertilities of soils in which they have adopted their system of agriculture and stock grazing, essential sources of their economy. As the people's livelihood directly depends on these, the Coonjo, lacking the higher techniques of irrigation and water conservation, put his hope of survival in methods of magic, whether they be personal, collective, or directly exercised by the non-vigilance of the community. These are no other than the exercises carried out by the latter to attract the rains in the long summer by throwing his protective spells and especially his/her, the personification of good and of rain, as the education and ceremonial is based on the myths carried out by private individuals with the same end in view, or, in short, all the methods of magic we have encountered in connection with the natural phenomena of rain.

Also in regard to the economy we must remember the presence of women when the setting of crops is done, which constitutes a division of work by sex based on the major contribution of the transmission of functions according to the crops.

(77) (111) Moreover, faced with the new phenomenon of quail poisoning, the native has adapted his magic methods to this, incorporating the name of similar treatment used for the murder of the

They make designs on their skin with black stain and tattoo themselves, especially on the arms and legs, with charcoal dust pigment. At least one of the marks is the same as the tribal brand.

MANUFACTURES

Women have a rather definite daily routine. They arise before day-break, milk the cows, and prepare the morning meal for the men, then go off to fish, hunt, fight, or merely loaf and drink chicha. They fill their jugs at the water hole and then spend the rest of the day collecting wild cotton, spinning, weaving, making ropes, grinding corn, making butter, cheese, and chicha, and performing other household duties. They milk again in the evening.

Textiles are probably the best Goajiro manufactures. Their other products are pottery (which is the virtual monopoly of a few able), bows and arrows, and saddles and harnesses.

Spinning and weaving.—Wild cotton is collected, the seeds removed by hand, and small wads are rolled around a thin stick to form small tubes about half an inch (12.5 mm.) in diameter and 6 inches (15 cm.) long. These tubes are then spun into thread with the use of a spindle, one end of which rests in a shallow hole in the ground. Yarns are colored with vegetable dyes, especially *di-di-di*.

Almost every household owns a loom, before which the women sit for hours weaving hammocks and bright-colored belts for men and horses. The warp is made from one long continuous thread wound around two thick horizontal poles, the upper one firmly attached to two uprights, the lower one hanging loose and maintaining the tension. As the work progresses, the cloth is moved forward around the poles, so that an endless strip of cloth is produced, which is then cut. Shuttles are passed through by hand, the warp being shifted by means of a threading arrangement which takes hold of alternate strands. On a piece of cloth about 2 yards wide an inch of weave every three hours is considered very fast work.

Ceramics.—Most cooking utensils are made of crude earthenware by a few tribes in the vicinity of the Tota, a peak near the middle of the peninsula. Spoons and forks are cut out of calabashes. Some Indians possess enameled mugs and pots obtained from itinerant traders.

Weapons.—Almost every man possesses a good rifle. Cartridges are scarce and expensive and must be smuggled in. Firearms are consequently reserved mainly for warfare, and the bow and arrow is the everyday weapon.

The bow is made from the hard, springy wood of the black palm. It is almost round in cross section, 3 to 6 feet (1.7 to 2 m.) long, and strung with a special dial cord. The end which rests on the ground is protected